585 221 available and the weather is most propitious for holding the giant outside wedding ceremonies common in the Central Rif.

221 241 After the wedding season, the cycle resumes and with the first autumn rains the land is ploughed anew for the next crop. [461] This process begins for most men when they are but 12 or 13, and continues with monotonous regularity until they die or become too [777] enfeebled to do the work. Perhaps it is this unending sameness which contributes to some of the fatalistic beliefs held by the tribesmen.

231 Although the Berber of the Central Rif mountains is primarily an agriculturalist, he also maintains a stock of assorted animals. Most families have a herd of goats, a few sheep, and some chickens. If the household has some wealth they will also [262] have a cow and either a mule or donkey. Although livestock is not the primary food source, it is a very important secondary supply, providing milk, butter, eggs, and meat. Livestock is [554] also an important source of material and social wealth and of [551] prestige. Animals serve as reserve capital on the hoof which [471] can be converted into hard cash at the weekly market. Perhaps 231 796 most important is the ritual value of animals. While grain is vital for subsistence there is very little social significance attached to it. On the other hand, while animals are secondary to subsistence they are the essence of the ceremonial and ritual life of the Riffian. There are practically no communal events,

796 435 involved in celebrating Christmas can be adjusted to household income, whereas the expenses of Aid al-Kebir have a fixed character below which one is culturally not allowed to go.

796 785 Although the celebration of Aid al-Kebir is regarded by the Berbers as the most expensive, there are several other events in the cycle of religious festivals which have economic repercussions. The most important of these is Ramadan, the fasting month for Muslims. During the entirety of this month, the ninth in the Muslim lunar calendar, the Riffians fast from sunrise to sunset. [461] The lack of food during the day decreases the amount of energy one can expend on production. The period is a particularly difficult one if it falls during the summer months with their long and hot days (water is also prohibited) or during critical production months such as the ploughing period or harvest time. The [264] usual practice among the fellah is to rise at three o'clock in the morning and eat a final meal before day breaks. They then retire and attempt to sleep as long into the day as possible. [461] Wage labor in the city suffers especially, since their work [369] pattern is established along more rigid lines. The fasting 796 period has particularly devastating effects on the entrepreneurs 785 at the weekly markets. Because travel is so difficult during 472 443 Ramadan, the suqs are rather skimpily attended. Men who prepare [265] and vend food at the marketplace simply go out of business for 796 the duration of the period. The end of Ramadan is marked by the 785 Little Festival or Aid as-Saghir. Aid as-Saghir is naturally a time of rejoicing since the period of fasting has come to an end.